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inner life and thought is the strongest feature of the work, and is in itself the book's sufficient *raison d'être*. This history is a worthy successor to the author's excellent commentary on Samuel and is a credit to American scholarship.

The following corrections may be noted: p. xi, l. 33, *Grundriss*; p. xviii, l. 14, *Sesosthis*; p. xxi, l. 24, *Jüdische*; p. 75, l. 26, *Europa*; p. 84, n. 1, *Steuernagel*; p. 89, ll. 31 and 34, *Cushan*; p. 126, l. 33, *forlorn*; pp. 206 f., *Adad-nirari* is a better reading than *Ramman-nirari*; p. 246, n. 1, *Kurzer Hand-Commentar*; p. 293, n. 1, the *Handkommentar* on Ezekiel is by Kraetzschmar, not Giesebrecht; p. 345, note, *Gadatas*; p. 352, l. 28, *It*; p. 378, n. 1, *Abfassungszeit*; p. 499, note, *Schriftums*. The policy of Tiglath-pileser III. was not so entirely new as is represented on pp. 225 f.; deportation, for example, had been carried on as early as the reign of Tiglath-pileser I. (see G. S. GOODSPEED, *History of the Babylonians and Assyrians*, pp. 170, 239).

JOHN M. P. SMITH.

THE UNIVERSITY OF CHICAGO.

THE WORKS OF ZWINGLI.

ONLY a few years have passed since, by the issue of the eighty-seventh volume of the *Corpus Reformatorum*, the enterprising publishing house of Schwetschke & Sohn completed its edition of the works of Calvin.¹ Though the pecuniary success was more than doubtful, the firm has not allowed itself to become discouraged in continuing the task once undertaken, viz., to render accessible to this and coming generations in truly standard editions the works of those who as well as Luther were heroes of the Reformation. This was a commendable decision, for in truth Zwingli deserves to be better known and more widely read. The latest edition of his works² has long since become antiquated. Two distinguished Swiss scholars, of whom one has already become well known by a first-class bibliography,³ and the other by monographs upon Zwingli,⁴ have now united to supply a want ever more keenly felt as the years go by. The first instalment of this monumental undertaking is here before us.⁵

¹*Joannis Calvini quae supersunt omnia*. Ediderunt GULIELMUS BAUM, EDUARDUS CUNITZ, EDUARDUS REUSS, Theologi Argentoratenses. 59 vols. Brunsvigae et Berolini, 1863-1900.

²Zürich: Schuler & Schulthess, 1828-42. 8 vols. Supplement, 1866.

³*Zwingli-Bibliographie*: Verzeichnis der gedruckten Schriften von und über Ulrich Zwingli. Zusammengestellt von GEORG FINSLER. Zürich, 1897.

⁴EMIL EGLI, *Zwingliana*. Zürich, 1903.

⁵*Corpus Reformatorum*. Vol. LXXXVIII: *Huldreich Zwinglis sämtliche Werke*. Herausgegeben von EMIL EGLI UND GEORG FINSLER. Band I, Lieferung 1. Berlin: C. A. Schwetschke & Sohn, 1904.

The "Preface" and "Editorial Principles" immediately following it state the general plan of the edition. We gather therefrom that the work will appear in instalments of five folios each. At the most there will be one hundred and twenty instalments at the price of three marks each. For the present there are to appear annually at least three to four instalments, but later the issues are likely to follow more rapidly. For this edition a convenient octavo size has been chosen, while the works of Calvin, as those of Melanchthon before them, came out in quarto. Above all, the greatest possible completeness is aimed at, so that the edition shall in reality contain the whole of Zwingli's writings. The arrangement is such that the works of exegetical character and the letters are treated as special matter and are relegated to the end. Each document is preceded by a historical and bibliographical introduction. Though the work is planned primarily as a text edition, it is to be accompanied by brief topical and grammatical annotations. It is to close with indices (of topics, places, persons, and biblical references), a glossary, and eventually a bibliography.

The first instalment contains the following writings: (1) and (2) *Das Fabelgedicht vom Ochsen* (Latin and German), a didactic politico-patriotic poem narrating events for the enlightenment of the Swiss people in the form of fable; (3) *De gestis inter Gallos et Helvetios relatio* (fall of 1512), a narrative of the expedition of the Swiss League in the spring and summer of 1512, which had its culmination in the taking of Pavia (called in consequence the "Pavia expedition"); (4) *Der Labyrinth* (spring of 1516), a didactic poem starting from a particular example drawn from mythology, and having a general moral purpose; hitherto "The Labyrinth" was accepted as the first of Zwingli's writings, but the editors have in detail established its later date; (5) *Gebetslied in der Pest* (close of 1519, consequently written already in Zürich); (6) and (7) *Zeugenaussage und Predigtworte zu den Soldverträgen mit dem Ausland*—at present only the introduction.

The introductions and the editing of the text give the impression of exceedingly careful work. On this account we express the hope that the unremitting toil of the editors and the great cost—a delicate risk of which German publishing enterprise can be proud—may not remain unrewarded. In America the interest in the study of church history is so lively, and, particularly, appreciation for the history of the Reformation so keen, that we do not doubt there will be found very many subscribers for the works of Zwingli beyond the ocean.

G. KRÜGER.

GIESSEN, GERMANY.